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MAURITIUS AUGUSTUS BENYOWSZKY.

(*Continued from p. 65.*)

Our adventurer and his friends were not slow in discovering the favourableness of the situation for striking a resolute stroke for freedom, and did not omit to "observe their opportunity" as the sundial motto has it. That they did not "consume their time in idleness" is proved by the fact that, according to Sgibnev, they began to plot already at Okhotsk, but, owing to the advanced season, and probably also owing to their unpreparedness, were obliged to defer the execution of their plan of seizing the government galliot which was to convey them to Kamchatka, and escaping to the Philippine Islands or some other place in the south. The supervision of the convicts could not have been very strict, as they managed to acquire a brace of, or more, pistols each before embarking for Bolysheretsk.

Arrived on the peninsula, their freedom there was not more restricted than it had been at Okhotsk. Good-natured and "ever-tipsy" old Capt. Nilov not only invited Benyowszky to his house and engaged him as private tutor to his son, but recommended him also for a similar post to his friend Ustyujinov, the clergyman of Tshinsk, whose children were of about the same age as young Nilov. The governor spent all his time in the government office, the chancelry as it was called, and troubled himself very little about the doings of the exiles.

At Cape Lopatka, at the southernmost point of Kamchatka, an old timber baydar was kept, in which craft the Sotnik (commander of a hundred men) Chernykh paid occasional visits to the Kurile Islands. The conspirators proposed to Ustyujinov that, with the governor's permission, he should make use of that old craft and conduct a mission to "the heathens" living on the islands, and go to teach them "the word of God." A short time before the date on which the mission was due to sail from Cape Lopatka, Benyowsky and his friends managed to arrange a visit to the promontory, their professed intention being to lay in their stock of cured fish for the approaching winter. Their plot was to suddenly "join the mission," and seize the craft and make for Japan. We are not told what was to become of their dupe, the would-be missionary. But this plan was also abandoned, as before it could be carried out a more favourable opportunity and way offered itself to the conspirators of effecting their escape.

In the autumn of 1770, the merchant Chuloshnikov, representative of the merchant Kholodilov, had started, in a not very large boat, on a trading trip to the Aleutian Islands, but during a gale the boat was driven back and went ashore on the coast of the peninsula. Nobody was hurt, and the boat was, too, saved, having been successfully floated and taken back to the river Bolysha. So soon as practicable she was to start on her voyage again, but most of her crew, having lost faith in the skill of their captain, refused to go to sea under his orders. Kholodilov complained about this to the governor, and as Nilov was interested in the venture, having advanced 5,000 rubels towards fitting out the expedition, he had the mutineers brought before him, and sent all the obstinate ones, about twenty-five of them, to prison. These were at once approached by the conspirators and prevailed upon to join Benyowszky and his confederates in a plot, which was that the imprisoned crew were to declare themselves willing to man Kholodilov's vessel, and would then be liberated. Once on board the vessel, their fellow-conspirators were to join them, seize the vessel with all her stores, and make for a safe port. The nautical adviser of the conspiracy, Churin, however, on examining Kholodilov's vessel, condemned her at once as wholly unfit for a long voyage, and as requiring thorough overhauling in consequence of the damages sustained in her last unlucky trip. The conspirators thereupon decided to seize one of the two government vessels, the St. Peter or the St. Catherine, lying at their winter berths at Chekavka, near the mouth of the river Bolysha.

As early as the beginning of 1771 rumours of the existence of a plot and of Benyowszky's intention

to escape began to circulate freely on Kamchatka, and eventually found their way to the governor's ears, but Nilov resolutely refused to believe anything, and bade Benyowszky to proceed in peace with his lessons in mathematics and languages. The rumour mixed up Ustyujinov's name with those of the reputed plotters, and the reverend gentleman was, in consequence, asked, in January, by his protopope to appear before him at Nijne-Kamchatsk and clear himself of all suspicion. But for some reason or other the reverend gentleman's presence in Bolyaheretsk was urgently required by the conspirators. Hence the timely death of the clergyman at Bolyaheretsk gave an opportunity to Benyowszky to convince Nilov that their common friend Ustyujinov should be summoned to bury his dead "brother in Christ." So the reverend gentleman was sent for by Nilov, but Benyowszky was indiscreet enough to write a private letter to Ustynjinov urging him to come to Bolyaheretsk with all haste, as everything was ready for the departure. This letter fell into the hands of the protopope, who had Ustyujinov immediately arrested, and sent another clergyman to bury the dead man.

Benyowszky, on being informed of the fate of his letter and seeing that their plot was discovered, and that consequently they could no longer postpone an open avowal of their intentions, at once conferred with his friend Wynbladt as to their future actions. Both proceeded to Guryev's lodgings and tried to prevail upon their fellow-convict to join in the conspiracy. But Guryev refused to have anything to do with them, and for this was cruelly beaten by them until he was covered with blood. The ill-treated man at once reported the matter to Nilov, who ordered Benyowszky's immediate arrest. This happened on April 26, O.S., and further precipitated matters.

On the previous evening two of the crew, namely "steersman's apprentices" Zyablikov and Izmailov, had also repented of having joined the conspiracy, and wished to cut themselves adrift by going the next morning before the governor and making a clean breast of their past error. But to carry out such an heroic resolution required a stiff dose of stimulants. The dose they took proved too powerful for them. They got dead drunk, and spent the rest of the day in getting over the effects of their miscalculation. When at last they recovered from their slumbers, they were too late. The mutineers had gained the upper hand and placed under arrest the two would-be informers.

Benyowszky's reply to Governor Nilov's warrant for his arrest was a kind of *coup d'état* on a reduced scale. He had already armed all his confederates in the mean time with muskets, swords, pistols, and knives. A detachment of these were sent to the Hauptwache (the principal guard-room, or really guard-building), where they disarmed the few soldiers they found there, released the imprisoned crew, and having armed them also, made them exchange places with their former custodians. Benyowszky, on the other hand, posted copies of a manifesto everywhere, in which he deposed the usurperess Catherine II. and proclaimed the Grand Duke Paul Petrovich lawful sovereign of the empire, depriving at the same time Capt. Nilov of his office, and constituting himself, in his stead, governor of Kamchatka in the name of the aforementioned lawful sovereign. All who were to dare to resist his self-established authority were threatened with dire punishment as rebels and traitors.

At 3 o'clock in the morning of April 27 Benyowszky, with a small troop of his followers, proceeded to Nilov's house to "arrest" him. We have only his word for it that he did not mean to kill the man who had been a kind friend to him during his whole stay on the peninsula, and was perhaps the only man in Kamchatka who thought him incapable of a mean act. Besides the governor, the only people in the house were his son, a sergeant, another non-commissioned officer; and outside, in the "black hut" serving as a guard-room, were three "cossacks" and two Kamchadal natives.

The street door of the governor's house was forced open by the gang, and the desperadoes rushed up to the governor's bedroom. Benyowszky tells us that Nilov flew upon him and seized him by the throat. I fully believe this, or otherwise I do not think Lieut. Panov would have hurt the old man.* Panov, seeing the extreme peril his leader was in, got excited and inflicted a fearful wound on Nilov's head. Kholodilov's crew finished the murder. Young Nilov, on hearing his father's heart-rending shrieks and calls of "Guard!" hid himself in the closet.

Having slain the governor, the malefactors bound everybody they could find in the house and marched them off to the principal guard-room. Their search could not have been very careful, as they did not discover, hiding under a table, a "Cossack" of the name of Durcenin, who subsequently gave evidence against them.

On Nilov's death becoming known the greater portion of the inhabitants ran away to the neighbouring forests and moors. Those who had the courage to stay were terrorized, and in many cases ill-treated by the mutineers. Benyowszky made the chancelry his headquarters, and issued therefrom regulation after regulation, and proclamation after proclamation. The former related to matters in connexion with fitting out and provisioning the vessel that was to carry the mutineers to a better land, the latter dealt with the grievances of the

* He saved the lives of men on several occasions, by preventing the death sentences pronounced by Benyowszky, or his friend Wynbladt, being carried out.

Russian people in general, and those of the inhabitants of the peninsula in particular. *En passant*, it may be mentioned that many of the grievances referred to by him are still in existence.

Early in the morning of the same day Wynbladt, Stepanov, Panov, Baturin, Khrushtshev, and "steersman" Churin, with twenty "evil-disposed" men, all armed with pistols and drawn swords, began to pay visits to the houses of men against whom they had some grudge, or to the shops of others where they knew they could find stores for the expedition. If the selected victim did not at once open his door, it was battered in with an improvised battering-ram. At one of the houses thus attacked they were fired upon by the inmates. Wynbladt, already mad with drink, was so enraged at this "overt act of inobedience" that he gave orders to have the house set on fire and to have its walls battered down with artillery, but Panov and Khrushtshev stopped the execution of the order. To cut a long story short, the mutineers plundered the government armoury, treasury, and stores, and also private houses and shops, and compelled the inhabitants to carry the plundered goods down to the river and load them on small boats. These were taken down to Chekavka, near the mouth of the river, where the goods were shipped on board the government vessel St. Peter, after this had been hewn out of the ice and moored in the river, as the better vessel of the twain. The prisoners in the principal guard-room were also taken down to Chekavka, and placed under strict guard on board the St. Catherine.

Semenov, the clergyman who had come to Bolysheretsk to bury his dead colleague, received orders to bury also Nilov. After the funeral of the late governor, on April 28, O.S., Benyowszky ordered Semenov to celebrate with great pomp divine service in the church, during which the "imperial" door was thrown open, and the officiating clergyman, with the Gospel in his hand, left the altar, preceded by a crossbearer, and administered to all present the oath of allegiance to the new tsar, Paul Petrovich.*

When leaving Bolysheretsk, Benyowszky placed the government of the province into the hands of "steersman" Sofyin, the same man who was later voluntarily elected as their temporary chief by the people who stayed behind and remained loyal to Catherine II.

Before leaving Kamchatka the mutineers drew up a memorandum, addressed to the Central Government, in which they once more dwelt upon all the evil deeds perpetrated by the usurperess at St. Petersburg. The points of indictment are too numerous to be enumerated here; but for the reader's amusement some of them ought to be mentioned. Among other matters it touched upon the irregular way in which Paul Petrovich was deprived of his throne, the sundry peccadilloes of Catherine II., the iniquity of the murderous war against Poland, which was "carried on solely for the personal benefit of Poniatowsky," the shocking state of poverty and neglected education of the people, the squandering of the profits derived from the imperial mints upon the lovers of the empress, the unjust treatment of political prisoners, &c. Out of the seventy people (sixty-three men and seven women) who, according to the official list, escaped to sea, only nineteen could write, and these signed the memorandum in their own and the names of their confederates.

Benyowszky left behind also a list of the arms, ammunition, money, goods, victuals, and other articles taken away by them from the government armoury and stores, and all the mutineers having embarked, Benyowszky hoisted his flag, and after all his confederates had solemnly sworn to loyally defend that flag, the St. Peter weighed her anchors, and went out to sea on May 12, O.S.

This is the Russian version of the mutiny asked for by the reviewer of the *Athenæum*. On comparing it with Benyowszky's narrative it will be seen that in both versions "the whole story reads like an amusing and audacious fiction by Dumas." It is difficult to conceive why our hero thought it necessary to go so far out of his way to give a fictitious version of his doings in Kamchatka.

L. L. K.

(To be continued.)

* On account of this sham political character of the Benyowszky mutiny, the historian of Russia, S. M. Solovyev, has done our hero the honour of devoting four pages to his escapades. Cf. his 'Istoria Rossiyi' (Moscow, 1879), vol. xxix. pp. 181–5.

A BOOK-PLATE OF NIRGENDS PRIORY.

All of us who have been collectors of books are apt to esteem our treasures more highly when we know that they have been prized by former possessors, who were men of mark, and who left their autographs or book-plates in attestation. These lose their value when they are idiotically removed, as in these days of *ex-libris* notoriety they are too often dispersed, for "filthy lucre," and sent widowed and orphaned through the wilderness of the trade. I never remove an autograph or book-plate from the volumes where C. K. Sharpe, G. R. Kinloch, Robert Southey, Dante G. Rossetti, or Andrew Lang affixed their honoured names. In my calf-bound quarto song-book, entitled 'The Vocal Library,' 1824, one Charles Clark, of Totham Hall, "in Essex, much renown'd for calves," had placed a versical book-mark, alike claiming proprietorship and giving useful warning to people who injure books. This warning is increasingly needed nowadays. Alas! it is not bad paper (see p. 61), so much as a

destructive reader, that is the worst enemy to books. Although it once appeared in 5th S. iv. 464, it may deserve to be renewed.

A Pleader to the Needer when a Reader.

As all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you 've read, to whom this book belongs.
Than one Charles Clark, of Totham Hall, none to 't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black*-letter.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they 're not bound in *calf*.
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to *dog's*-ear it!
And o'er my books when book-*worms* "*grub*," I 'd have them understand,
No marks the margins must de-*face* from any busy "hand."
Marks, as re-marks, in books of Clark's, whene'er some critic spy leaves,
It always him so *wasp*ish makes, though they 're but on the *fly*-leaves!
If so they 're used, he 'd not defer to deal a fate most meet—
He 'd have the soiler of his *quires* do penance in a *sheet!*
The Ettrick *Hogg*—ne'er deem'd a bore—his candid mind revealing,
Declares, to beg "a copy" now 's a mere pre-text for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such fry should *dish* me!
—But hold,—though I again declare *with*-holding I 'll not *brook*,
And "a sea of trouble" still shall take to bring book-worms "to book!"

His italicized puns do not indicate much "light and leading." There is a book-plate of very different aim and character at the Priory, never seen elsewhere, and not hitherto reprinted. It belonged to Prof. Karl von Nirgends, and tells the mutations of ownership.

The Prior's Book-Plate.

Dearer to us than "books in vogue" are those of long ago,
By book-plate or by autograph past-ownership they shew;
And, while we clasp them, we may feel in touch with men who held—
Men who once prized them, as we prize, for charms not yet dispell'd:
Their loving care kept free from stain these pages that we read,
And gladly would we leave them thus to whomsoe' may succeed.
To us they spoke their messages, from days when books were rare,
And every line was conn'd, each leaf preserved from blot or tear.
But sometimes, as in Rapin's tomes, we trace the pencill'd dates
Of patient students, month by month, not void of loves hates
Sometimes a rose-leaf, shred of moss, or ribbon book-mark, tells
Of lingering twilight, lovers' vows, where Memory's secret dwells.
Sometimes, on neat inserted scrip—or to confirm the text,
Or to correct erroneous words that for one moment vex'd—
A dainty comment may appear, in meek humility,
Or bold denial of Untruth, or key to mystery.
So now to others we pass on these books, that have been dear,
And wonder who shall read them next, in many an after-year,
When we, their stewards for brief time, must fade away to rest,
Leaving to brighter eyes than ours the books we loved the best.

Let me add, as a useful hint, this note. For eighteen years the Rev. Julian Pratt, M.A.Oxon., late Vicar of Challock-Lees, Kent (who died in February, 1890), was my near neighbour and loving friend, and the whole of our books were open unrestrictedly to one another. In his loneliness, and with the secluded habits of an intellectual scholar, shy and modest, and somewhat deaf, books were to him the supreme delight. But he never, under any inducement, would pencil notes or corrections inside a borrowed volume. He wrote always on a separate slip of paper, and inserted it loosely. These *corrigenda* are valuable, and I venture to recommend the practice to others. He edited no book, printed no sermon, but the fulness of his knowledge and his scrupulous exactitude were memorable. As Sir Henry Taylor wrote, so was it of him:—

He was one
Of many thousand such, that die betimes,
Whose story is a fragment, known to few.
Then comes the man who has the luck to live,
And he 's a prodigy! Compute the chances,
And deem there 's ne'er a one in dangerous times
Who wins the race of glory, but than him
A thousand men more gloriously endowed
Have fallen upon the course; a thousand others
Have had their fortunes foundered by a chance,
Whilst lighter barks push'd past them; to whom add
A smaller tally, of the singular few
Who, gifted with predominating powers,
Bear yet a temperate will and keep the peace.
The world knows nothing of its greatest men.

J. W. Ebsworth.

Ashford, Kent.

The Guild of Knowle.—"The Register of the Guild of Knowle, in the County of Warwick, 1451–1535, from the Original Manuscript in the Reference Library, Birmingham. Translated and edited by Wm. B. Bickley for the Archæological Section of the Birmingham and Midland Institute. 1894." This unique and interesting volume has had some curious adventures. It seems to have been overlooked at the Dissolution (Henry VIII. and Edward VI.), and to have remained in Warwickshire. It was in the possession of Sir Simon

Archer, of Umberslade, *circa* 1630-1640, and as it had remained some five miles from Knowle, it was probably saved by "Master John Townesend, Rector or Warden of Knowle." It was next found, in 1790, in the shop of an obscure bookseller, named Vanderberg, in a small street near St. Margaret's, Westminster, and was sold to Mr. Thomas Caldecott for three guineas. In 1822 Mr. Caldecott presented the volume to Mr. William Hamper, F.S.A., and it was afterwards acquired for the famous Warwickshire collection of Mr. William Staunton, of Warwick. In 1875 his collection was purchased for the Reference Library, Birmingham, and at the disastrous fire in 1879 it was almost the only manuscript which escaped destruction. Since that period, Mr. Wm. B. Bickley has given untiring knowledge, energy, and care to copy every entry in the MS., which consists of 239 leaves of vellum, bound in wooden boards, and paged on one side only. The entries include nearly 15,000 members. The register, as printed, includes 272 pages, and the index of names (in three columns) fills 25 pages, that of places (also in three columns) 10 pages, and the introduction—a history of contemporary details, of great value—fills 46 pages. The register has been copied with the most minute care, and the original entries are all in "record type." The seals of the College and the Guild of Knowle have been carefully engraved on wood, and six of the earliest and most interesting pages have been carefully photographed. The value of these records to the genealogist needs no note; but the marvellous variations of the spelling of the names and places will be found to be singularly interesting to all sorts of readers and students. The Dissolution Surveys of Henry VIII. and Edward VI. have also a special interest, as the names of the members of the Guild include not merely the Knowle area, but those of the members of adjoining, and even of distant counties. The paper and printing, from the Walsall Press (Mr. W. Henry Robinson, who has spared no pains with the "record type"), are excellent in all ways. As only a limited number has been printed for members and subscribers, this handsome and historical record will be highly prized.

ESTE.

MARRIAGE FOLK-LORE.—Do you wish your married life to be attended with good luck? Then on your wedding day you must wear,—

> Something old and something new,
> Something borrowed and something blue.

To secure domestic happiness it is necessary that a child's cry should be heard during the marriage ceremony; at least, they tell you so in Norfolk.

PAUL BIERLEY.

EDWARD JENNER, M.D. (1749-1823), DISCOVERER OF VACCINATION.—The annexed list of the diplomas and certificates granted to Dr. Jenner will serve as an interesting addition to the account of him appearing in the 'Dict. Nat. Biog.,' vol. xxix. p. 321:—

Certificate signed by William Hunter, dated London, May 15, 1772.

Certificate signed by William Oborn and Thomas Denman, London, Dec. 4, 1772.

Certificate of attendance at series of lectures signed by G. Fordyce, Dec. 1, 1772.

Certificate from Guy's Hospital, Feb. 20, 1802.

Diploma from the Royal Medical Society of Edinburgh, March 9, 1802.

Freedom of the City of London, Aug. 11, 1803.

Diploma from Cambridge University, Massachusetts, Aug. 31, 1803.

Diploma from the Royal Humane Society of London, Sept. 14, 1803.

Freedom of the City of Dublin, Oct. 19, 1804.

Diploma from Guy's Hospital, Feb. 25, 1820, with signatures of over 100 of the members of the Physical Society.

DANIEL HIPWELL.

CLUB.—In the 'N. E. D.' *club*, as meaning "a knot of men associated together; a set, a clique; early applied to a private association with a political object," is illustrated by a quotation of 1682 from Dryden. But appended to 'A Collection of White and Black Lists,' published in 1715, is "A List of one Unanimous Club of Voters, In the Long Parliament Dissolv'd in 1678"; and this seems to be a reprint of a broadside or pamphlet issued during the troubled political times of 1679.

ALFRED F. ROBBINS.

WORD COINING.—"The Surprising Adventures of Baron Munchausen, with numerous full-page and other *aubreybeardsleyesque* illustrations, by W. Strang and J. B. Clark." I observe the above italicized new adjective in a book catalogue, copying the title-page I presume. It is too cumbrous to live, but may be worth chronicling as a specimen of eccentricity and doubtful taste.

W. H. QUARRELL.

TOWER LIONS.—We most of us know that a menagerie existed in the Tower of London, almost, if not quite, without a break for no less a period than 600 years. English monarchs used to be associated with the Tower lions by a curious superstition. It was asserted as a fact that during the last illness of Elizabeth an old lion named after her pined away and died. Strype says that, in his time, there was the stuffed skin of a lion which had died two days before Charles II. In 1756, George II., at the age of seventy-five, had a severe attack of gout, and Lord Chesterfield wrote:—

> "It was generally thought that His Majesty would have died, and for a very good reason, for the oldest lion in the Tower, much about the king's age, died a fortnight ago. The extravagancy, I can assure you, was believed by many above the common people."

PHILIP NORMAN.

"The Mother of Kings."—Marie Lætitia Ramolini, born in 1750, was married in 1767 to Carlo Buonaparte at Ajaccio, a lawyer almost unknown to fame. They had a numerous family, and it became a question how the children were to be provided for. Eventually these same children, given in the order in which they were born, were—Joseph, King of Spain; Napoleon, Emperor of France; Lucien, Prince of Canino; Elise, Grand Duchess of Tuscany; Louis, King of Holland; Marie Pauline, Princess of Guastalla; Caroline, Queen of Naples; Jerome, King of Westphalia. In 1804, Napoleon being proclaimed Emperor, his mother received the title of "Madame la Mère," and also that of "General Protectress of Charitable Establishments." She died in 1839; and on a wall in the chapel at Ajaccio there is an inscription, "Here lies Lætitia Ramolini, the Mother of Kings." In this world's history is there a parallel case, or even one nearly approaching thereto? Everard Home Coleman.

71, Brecknock Road.

Tennyson's Recitation of 'Maud.'—About forty years ago I heard Tennyson read, or rather recite (for he seldom looked at the book), the whole of 'Maud' at one sitting, in his own house, and I find in my wife's copy of the poem the word "Christless" marked short in the passage that describes the duel:—

> And a million horrible bellowing echoes broke
> From the red-ribb'd hollow behind the wood,
> And thunder'd up into Heaven the Christless code,
> That must have life for a blow.

He certainly made the *i* in "Christless" short, as in "Christian." "Wood" and "code" are but indifferent rhymes. In the beautiful lines—

> Ah Christ, that it were possible
> For one short hour to see
> The souls we loved, that they might tell us
> What and where they be—

the sacred name was certainly not pronounced as in "Christopher," for I could never have forgotten such an eccentricity.

Alfred Gatty, D.D.

William Hyde Wollaston.—I believe the only biography (excepting, of course, short notices in biographical dictionaries) of this distinguished chemist and natural philosopher is contained in one of the essays of Prof. George Wilson, of Edinburgh, which were published, under the title of 'Religio Chemici,' in 1862, three years after the author's death, under the editorship of his sister, Jessie A. Wilson, who also wrote an account of her brother's life. Errors have such an unfortunate tendency to be reproduced, that it may be worth while to warn readers of a remarkable one in Wilson's 'Life of Wollaston.' Speaking of a paper contributed to the *Philosophical Transactions* in January, 1822, he says, "in the May preceding which a transit of Venus over the sun's disc took place." Now no such transit occurred between 1769 and 1874, so that an incautious reader might be rather startled by the expression. But what Wollaston observed was not a transit of Venus over the sun's disc (which can only occur at inferior conjunction), but a passage of the planet near the sun (which she passed on the occasion in question within little more than 53′) at superior conjunction. A mistake even more remarkable is committed on the next page, where we read of Jupiter "and his five moons" ('Religio Chemici,' p. 260). The fifth, I need hardly state, was discovered by Prof. Barnard, at the Lick Observatory, in 1892, about thirty years after the appearance of the above work. W. T. Lynn.

Blackheath.

Dante's 'Inferno,' Canto I. l. 30.—

> Sì che il piè fermo sempre era il più basso.
> So that the firm foot ever was the lower.

The notes on this line in the translations by Longfellow and by Cary are misleading. Longfellow has: "Climbing the hillside slowly, so that he rests longest on the foot that is lowest." Cary has: "It is to be remembered that in ascending a hill the weight of the body rests on the hinder foot." It would be interesting to know if any other translator of Dante has given to this line the meaning assigned to it by Magalotti and by Costa, a meaning supported by Brunone Bianchi in a note which, translated, runs thus:—

"Dante has wished as an attentive observer of nature to tell us the quality of the road which he, having issued from the wood and having rested, commenced to traverse, pointing out to us the manner of his walking. He wishes us to know that before commencing the ascent, he had a stretch of level road, or of a road so slightly raised as to appear level to him; because only in this case can it happen that 'il piè fermo' remains 'sempre' lower than the other in motion, as the lower foot to take a step must of necessity raise itself above that which stands firm. Whilst walking up the side of a hill 'il piè fermo' does not remain 'sempre' lower than that which is in motion, but is first higher, then lower, as any one may prove for himself. The reason why Dante thus expresses himself is that, having previously said that he had arrived at the foot of a hill, the reader may think that after resting he had commenced at once to climb, instead of which, between the wood and the toilsome ascent, there was a stretch of what might be called level road. And perhaps this 'pianeggiare' (going on the level) of the way by the hill may signify the accredited facility in the beginning of the undertaking and the felicity of the first movements."

This quality of the road between the "Selva" and the "Erta" has thus been overlooked by Longfellow and by Cary. It seems as if it were the road for mere euthusiasts to tread, the dark wood left behind, the mighty hill above, the ascent to all appearance so easy; the panther, the lion, and the wolf undiscovered and unsuspected.

Mary Agnes Goodier.

Wilmslow.

After a Century's Lapse.—The extract appended, from *Berrow's Worcester Journal* of Feb. 9, 1895, being a reprint of a paragraph in the issue of February, 1795, may be worthy of record in the pages of 'N. & Q.,' bearing upon the recent floods and frosts, as compared with exactly the same period one hundred years ago. It may be of special interest to readers in the West of England:—

"The late severe frost has been succeeded by a calamity almost as dreadful in its effects. The river Severn has overflowed its banks, and covered an extent of country for a great number of miles with water, which when viewed from an eminence, forms an immense sheet, bounded only by the atmosphere. Some hundreds of porter barrels have floated down the river from the different breweries situated on the banks, a great number of which no doubt will be lost. The water has risen to within about ten inches of the height it rose to in December, 1672; and is only about twenty-one inches lower than the brass plate fixed in the wall near the College Green, to commemorate the extraordinary flood in November, 1770, which latter was the greatest in the memory of man. The mails and stage-coaches going out of, and coming into this city, on account of the inundations, have not arrived until some hours after the usual time."

W. H. Quarrell.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"Roll-waggon."—In the just published 'Diary of John Hervey, first Earl of Bristol,' I come on this word: "Paid Medina ye Jew for a Persian carpett (all of silk) to lay under a bed and for an old china Rowlwaggin, 22 guineys." Halliwell gives the word, with no explanation, with a quotation from Wycherley, "Do not take it ill, I cannot make china for you all, but I will have a *rol-waggon* for you too, another time" ('Country Wife,' 1688). Has the meaning of the word since Halliwell's time been discovered? The purchase from "Medina ye Jew" suggests a curio. Are there any small old-fashioned china carts with wheels, on which condiments or spices could be wheeled down a table? Urban.

Chateaubriand.—C. A. Sainte-Beuve, in 'Chateaubriand et son Groupe Littéraire sous l'Empire,' vol. i., "Troisième Leçon," says: "François-René (et non Auguste) de Chateaubriand était né à Saint Malo," &c. Mr. H. Van Laun, in his 'History of French Literature,' vol. iii. p. 239, says: "François Auguste, Viscount de Chateaubriand, was born at St. Malo," &c. In the 'Itinéraire de Paris à Jérusalem,' tome ii. p. 118 (Librairie de Firmin Didot et Cie.), Chateaubriand signs his letter to M. Pillavoine, French Consul at Saint-Jean d'Acre, as F. A. de Ch. Can any of your readers tell me which is the correct name, François René or François Auguste?

C. H. Collr.

Day's Psalter.—Is there any modern reprint of Day's Psalter (A.D. 1560)? From this Psalter Roos, with slight change, took the favourite metrical version of the Hundredth Psalm, commencing—

All people that on earth do dwell.

In the psalm, as we now have it, we find the meaningless tautology—

We are his *flock*, he doth us feed,
And for his *sheep* he doth us take.

I am told that in the psalm as Day rendered it this tautology does not appear—that there the words are (retaining the old spelling)—

We are his *folck* [folk], he doth us fede,
And for his *sheps* he doth us take.

May it be that some printer, either from ignorance or from carelessness, converted "folck" into "flock," and that the misprint thus caused has continued to our day? Is it the printer or Roos who is responsible for the point of interrogation in the line

For why? the Lord our God is good?

In Day's Psalter, I am informed, this point of interrogation does not appear, and rightly not; "for why," old English for "because," being the rendering of the Hebrew ‘כִּי. I shall be much obliged to any one who can put me in the way to get a copy of Day's Psalter, old or new.

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

Scott Family.—I am collecting material for a pedigree of the Scott family, descended from the Scotts of Stapleford Tawny, Essex (fifteenth century). There must be a score of branches. Among others, some are settled in Hampshire, Dorset, Suffolk, Herts, and Middlesex. Many of your readers, no doubt, could furnish me with short pedigrees, extracts from wills, deeds, registers, &c., relating to any person of the name of Scott, or of families intermarrying with the same. I shall be grateful for the smallest item of information, either historical or genealogical. Arms, Per pale indented arg. and sa., a saltire counterchanged (with variations). T. Walter Scott.

37, Courtnell Street, Bayswater, W.

"To Ambition."—In a recent issue of the *Realm* I read: "And, if Manchester cannot improvise a respectable imitation of mediævalism, what can be said of an organization which *ambitions* only the free use of Limehouse Town Hall?" Here I fancied I detected the thin edge of another importation from America, to the ingenuity of which country we are indebted for such abortions as "to enthuse," and the latest monstrosity "to parkhurst." However, in the 'Encyclopædic Dictionary,' the only good one I can consult, I find the verb marked "seldom

used," and illustrated by the use of the present participle in the year 1670. I wish to know whether such an isolated instance in antiquity can confer a nineteenth century respectability upon the word, and whether there are any sound oratorical examples of its use in recent times.

TENEBRÆ.

[In the 'N. E. D.' instances of use are advanced in 1818 and 1871.]

'OXFORD IN 1888.'—I see advertised in the magazines of 1838 a prophetic poem, just then published, thus entitled. It was written by the Rev. Richard Walker, and was predictive of what Oxford would be after the lapse of the next half century. No copy of it exists in either the British Museum or the Cambridge University Library. Can any of your readers kindly tell me of an extant copy? COURTNEY KENNY.

Downing College, Cambridge.

SOURCE OF QUOTATION.—Lady Barker, in her book 'Station Life in New Zealand' (towards the end of letter xiv.), speaks of an "endless polka, in which everybody danced, like Queen Elizabeth, 'high and disposedly.'" May I ask you to tell me where this quotation has been taken from, and how it can be connected with Queen Elizabeth?

DR. HENGESBACH.

'LOUIS AND ANDRÉ.'—I should be much obliged if any of your correspondents can give me the name of the author or translator of 'Louis and André; or, the Two Brothers,' a tale of the French retreat from Moscow, which appeared in the *Halfpenny Magazine* (London, J. T. Keell, 283, Strand, 1857, 8vo.). The magazine was discontinued before the tale was finished. Has the story appeared in a separate form, either in French or English? W. SANDFORD.

FLOWER-LORE.—Would some reader of 'N. & Q.' kindly tell me of any works, both English and foreign (the latter, if possible, translated), containing legends of flowers, plants, and trees? I know Cowen's 'Flower Legends' and Friend's 'Flowers and Flower-lore.' Any unpublished legends or folk-lore on the subject of flowers, &c., will be gratefully welcomed. ERLINE.

LOCKET.—I have lately had submitted for inspection a somewhat curious and interesting little relic. It is like a circular locket in form and appearance, about the size of a crown piece, and is evidently of the workmanship of the early part of this century. On the obverse, under a slightly convexed glass, is an enamel, having the word "Victory" in gold letters on the top immediately over a small miniature of a naval officer, and under this a naval battle, with one ship blowing up. Both paintings are in colour. Then about half-way round the lower part of the enamel is a dark navy-blue crescent with five or six gold stars on it. The reverse, which is apparently a kind of mulberry-coloured tapestry, has a little gold laurel or bay-leaf wreath, beneath which are a death's head and cross-bones. The locket has a gold loop, such as orders usually have, and I imagine it is commemorative of Nelson's victory and death. Can any of your readers recognize it from my description, and say if my surmise is correct; also tell me if it is in any way valuable? H. F.

ITALIAN QUOTATION.—Hitherto I have failed to discover where the following lines occur and who is the author. They were sent to me in the handwriting of the famous Italian actor Salvini, with his autograph, to add to my collection of the autographs of celebrities. It occurs to me that some of your experts may be able to furnish satisfactory information.

Euterpe vanta il canto,
Tersicorê caróle—
Ed! io qual merto vanto?
Parole, poi parole!

TOMMASO SALVINI.

London, 7 Maggio, 1875.

C. E. TISDALL, D.D., Chancellor.

[May not these lines, obviously suggested by Shakspeare's 'Hamlet,' be by Signor Salvini himself?]

SIR WILLIAM AYSCOUGH, of Osgodby, York, knighted December 1, 1660. He was M.P. for Thirsk from 1645 till secluded in 1648, and was re-elected in 1681. Is stated to have died in October, 1699. How was he related to the Ayscoughs of Lincolnshire? Le Neve refers to "the pedigree of Ayscough before folio 19" for particulars of his descent (Harl. vol., p. 122). What reference is this? W. D. PINK.

"THE FOURTH ESTATE."—When, and by whom, was the term "the fourth estate" first applied to the British newspaper press? POLITICIAN.

WEARING THE HAT IN THE KING'S PRESENCE.—It has not, I believe, been previously recorded in print that Dr. Gwent, who was Prolocutor of the Convocation upon the occasion of considering the legality of Henry VIII.'s marriage with Anne of Cleves, subsequently received a most signal mark of the royal favour, the king granting him his royal licence, dated July 9, 1540, "to use and were his bonet at all tymes, as well in our presens as ells where at his libertie." The original document was in the possession of Sir M. M. Sykes. This Richard Gwent was Doctor of Decrees; admitted Advocate of the Court of Arches, April 20, 1526, Archdeacon of London, and Dean of the Arches, being mentioned in Haydn's 'Book of Dignities' as the earliest who filled that office, although Thomas Wodyngton, Doctor of Decrees, appears to have been the first, in or about 1509. I am aware of a similar privilege being claimed by

the noble families of De Courcy (Kingsale) and Forrester, and also of the like (far less generally known) as appertaining to the Master for the time being of Trinity College, Cambridge. But can any reader give particulars of other such grants by an English sovereign? W. I. R. V.

John Keble and 'The Christian Year.'—In a memoir of the Rev. Samuel Rickards, printed in Rivington's 'Ecclesiastical Year-Book' for 1865, p. 332, there is the following statement:—

"Rickards was happily instrumental in the publication of a work that has attained a world-wide fame and passed through eighty-five editions. Being an intimate friend of Keble, a duplicate MS. copy of 'The Christian Year' had been lent to him, and when Mr. Keble's own copy was lost in Wales, that in the possession of Mr. Rickards was the happy means of preserving the poems themselves to the Church."

Neither in Coleridge's nor in Moor's memoirs of J. Keble can I find any reference to this subject, and I much wish to ascertain what is the authority for the statement that Keble lost his manuscript copy of 'The Christian Year' in Wales.

Geo. C. Boase.

David.—On the death of George II. Dr. Samuel Chandler preached and published a sermon, in which he compared the late monarch to David, King of Israel. This panegyric was immediately challenged in a 'History of the Man after God's own Heart,' to which work Dr. Chandler replied in a 'Review,' &c., of 304 pages, 8vo., printed in London (for J. Noon and others), 1762, "in which The Falsehoods and Misrepresentations of the Historian are Exposed and Corrected." What was the name of "Historian"; what was the full title of his work; and where and when was it published? Jonathan.

Names of Women Poets.—Can any one give me the Christian and maiden names of Australée, Austral, Tasma? Their poems appear in Sladen's 'Anthology of Australian Poets.' Also the maiden name of Mrs. Clara Thwaites? Verse Lover.

Dr. Conegliano.—This man was among the staff that accompanied Lord Paget to Carlowitz, while the latter was acting as British Plenipotentiary at the Peace Conference held there. What is known of this doctor? M. D. Davis.

Roby's 'Notes of Parishes of Jamaica.'—I am working at present upon West Indian matters, and am much in want of any of the above, except the parishes of St. James and St. Catherine, which I have got. Should any one possess these pamphlets, and be so kind as to lend me any of them, I shall be most grateful, and will return them as soon as possible, taking all care of them in the meanwhile.

B. Florence Scarlett.

5, Tregunter Street, S.W.

Replies.

'PENNY CYCLOPÆDIA.'

(8th S. vi. 389, 469.)

Your correspondent E. S. may like to learn that the British Museum Library contains an annotated copy of this work, the authors' surnames being appended to their respective articles. There is also a similar copy in the Brighton Public Library, presented by Prof. Long, the editor of the work. But I prefer to fall back upon my own recollections, based as they are on a personal knowledge of many of the contributors to the work in question. In the present article I propose to deal with natural history.

In that charming series the "Library of Entertaining Knowledge" there were three volumes, published in 1830-1, on 'Insect Architecture,' 'Insect Transformations,' and 'Insect Miscellanies.' They were written in a pleasant, easy style, and met with considerable success. They were published anonymously, but whenever an original observation occurred the author attached his initials J. R., answering to the naturalist's name James Rennie. Now it was reasonably supposed that this naturalist would be an important contributor to the natural history articles in the 'Penny Cyclopædia,' and he did contribute some articles on insects and birds; but it is one thing to write a pleasant chatty book, and quite another to produce a severe cyclopædia article, in which the science of the day should be tersely and accurately represented. He was found to be not well fitted for cyclopædia work, and, moreover, a book he had published elsewhere had been severely criticized by Waterton, the South American traveller, whose career had formed the subject of a droll article, by Sydney Smith, in one of the early numbers of the *Edinburgh Review*. Rennie also published a little book on chemistry, in which he showed that he had not gained his knowledge in the laboratory, since, among other mistakes, his method of preparing laughing gas was such that the result would have suffocated any one who attempted to inhale it. This book was severely handled in the pages of the *Philosophical Magazine*.

About this time Mr. Broderip, the police magistrate, was distinguished as a naturalist, and his name will be found associated with that of Prof. Owen in the recently published 'Life' of the latter. Mr. Ramsay waited upon Mr. Broderip, and explained to him what was wanted. He agreed to write the articles relating to mollusca, reptilia, dodo, &c., but he stipulated that, as he should have to give up many pleasant evening engagements in order to prepare the articles required, he must be paid the highest price that was given to contributors, and be allowed payment for the spaces occupied by the engravings, as it

would cost him much time and trouble in seeking them out, and giving references to them. All this was agreed to, and the articles furnished by this contributor were, no doubt, scientifically accurate; but they were not popular, and the author would probably have felt it beneath his dignity to make them so. The illustrations also were numerous, and some of them so strange that I have seen wood-blocks marked with the word *top*, to show which way they were to stand in the form. On one occasion one of the sub-editors, Mr. Bowman, wrote in the margin of a proof, "Can't we get rid of some of these d—d molluscs?" and this proof was accidentally sent to the author. When Mr. Ramsay called upon him next morning, Mr. Broderip quietly remarked that some of them might be omitted, and after this he took the hint in the form of a more moderate supply of molluscs.

Another distinguished contributor was Prof. Edward Forbes, of the School of Mines, in Jermyn Street. He wrote articles on insects, fishes, and echinoderms. Several of the professors of the Gower Street University also contributed many articles; those on botany were by the well-known Prof. Lindley, while Prof. Royle undertook East Indian plants. The familiar name of Waterhouse is connected with mammalia; some of the domestic mammals, however, such as Canidæ, Bovidæ, Equidæ, being treated of by W. Youatt. Anatomical articles were by Sir J. Paget. Prof. John Phillips, of Oxford, was for some time a kind of monopolist in geology, for he wrote the article on that subject not only in the 'Penny Cyclopædia,' but also the bulky article in 'Lardner's Cyclopædia,' and that in the 'Encyc. Brit.'

Dr. Southwood Smith, whose bust adorns the reading-room of the Highgate Literary and Scientific Institution, was a resident in Highgate, as was also Charles Knight, the house of the latter being at the north-west corner of Cholmeley Park, and known as Ivy House. Dr. Southwood Smith lived in Fitzroy Park, and a pleasant reference is made to him by the Howitts, who were also residents of Highgate. Mary Howitt thus writes in her 'Reminiscences':—

"We had taken him [Hans Christian Andersen, whose fairy tales Mary Howitt had translated], as a pleasant rural experience, to the annual haymaking at Hillside, Highgate;.....he was welcomed by our kind and benevolent host, Dr. Southwood Smith, surrounded at this merrymaking by his five sweet and clever little granddaughters, Gertrude and Octavia Hill, and their sisters."

Since writing the above, I have read the very satisfactory information conveyed by your correspondents, Mr. Gasc and Mr. Guy (8th S. vi. 470). I quite agree that the lists of contributors which occasionally appeared on the part-wrappers of the 'Penny Cyclopædia' ought to have been preserved when the volumes were bound; but binders are mortal!

I have collected a large number of names of contributors to biography, geography, &c.; but probably the preceding details will suffice, at least for the present.

Mr. H. J. Mathews, of Brighton, a personal friend of the late Prof. Long, has been so good as to send me the following corrections of statements in my former article. Prof. Long's first wife belonged to Virginia, not Jamaica, and the inscription on her tomb with reference to her foster-brother was to her faithful "servant," not "friend."

C. Tomlinson.

Highgate, N.

Francis Allen, the Regicide (8th S. vi. 347, 513).—I am much obliged for the answers given to my query. I fear, however, that the Francis Allen named in the 'Remembrancia' could hardly be identical with the after alderman and M.P. Francis, "son and heir of Francis and Winifride Allen," would obviously be of full age in 1582. The regicide survived until 1658, so must have been at least one generation later. The records of the Goldsmiths' Company, of which he was a member, would probably cast light upon his parentage. W. D. Pink.

Portrait (8th S. vii. 28, 74).—I beg to thank Ulster for his answer; but may I point out, as an offering to accuracy, some minor differences in the arms? On the arms of Cranmer in the portrait there are no cinquefoils, nor is there an escallop or on the fusils. I am not sufficiently conversant with heraldry to know if this is likely to throw doubts on the identification, and I may add that I had searched Collections respecting the Norton Family (Add. MS. 19143), and a 'Genealogy of the Norton Family,' 'New England Historical and Genealogical Register,' 1859, but noticed the slight variations I have mentioned, which made me think I had only a clue I was unable to follow, but which Ulster has kindly traced for me with success. Ayeahr.

"Platform" (8th S. v. 26, 66, 190; vii. 54).—The objectionable phrase "a *plank* in the platform," used to signify a part of a scheme or policy, seems to be coming into general use. To the illustrations of the use of the word *platform* in which the erroneous reference to *planks* originated may be added a quotation from Dean Stanley, which I have just come across in the Hon. A. Elliot's 'State and the Church' (chap. iii. p. 26, edition 1882), in Messrs. Macmillan & Co.'s "English Citizen Series." Dean Stanley is represented as having said (but no reference to the passage in his published works is given) that nothing like modern Presbyterianism existed after the beginning of the second century, and nothing like modern episcopacy existed before the close of the first; and the quotation ends thus: "No existing Church can

find any pattern or platform of its government in those early days." That the dean should have thought of planks as being in any way associated with the platform to which he referred is as unlikely as that that association should have existed in the minds of the seventeenth-century writers from whose works extracts have been given in 'N. & Q.' F. JARRATT.

JOHN BRAHAM (3rd S. v. 318, 444; 5th S. xi. 8, 30; 7th S. viii. 187, 256).—In the *Athenæum* of Feb. 23, 1856, the *Illustrated London News* of the same date, and in many of the musical directories, it is recorded that John Braham, the celebrated singer, died on Feb. 17. Nearly thirty-nine years after that event, the *Athenæum*, in its issue of Dec. 15 last, corrects the error, on the authority of the date given on the tombstone in Kensal Green Cemetery, viz., Feb. 16. This should be placed on record in the pages of 'N. & Q.,' for the benefit of future biographers.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"HER MAJESTY'S OPPOSITION" (8th S. vii. 69).—In 'N. & Q.,' 7th S. xii. 468, it appears that John Wilson Croker (?), in the *Quarterly Review* for July, 1831, in an article entitled 'Friendly Advice to the Lords' (No. xc. p. 522), stated that when Wellington became Prime Minister in 1827, the Whigs called themselves, with a *grata proter-vitas*, "His Majesty's Opposition." Authority for the statement was sought, but, so far as appears, in vain. ED. MARSHALL.

De Quincey, in 1835, wrote of the Whigs, that "as men out of power, they could not coalesce with those who were in. They constituted 'His Majesty's Opposition'" ('Works,' ed. Masson, 1889, ii. 221). It looks as if it were a recognized phrase in 1835. W. C. B.

WHISKY (8th S. vii. 29).—The late Mr. John Gidley, a former Town Clerk of the City of Exeter, has in his 'Royal Visits to Exeter' (Henry Besley & Son, Exeter), delivered at a meeting of the British Archæological Association held in Exeter in 1861, a reference to the etymology of the word, which may be interesting, if not useful, to MR. BAYARD C. DIXON. He says :—

> "At the lower end and part of this citie, without the walls, floteth a goodlie and a pleasant river, which the Britons called Isk. Ptolomeus by misinformation nameth it Isaca; but the other old writers named it Esse, Exe, Exa, or Excestrum, and these names were long retained. I may here mention that the British word for water, *wysg*, pronounced *wusk*, gives the true etymology of the name of our river. The Romans, who have no w in their alphabet, would naturally call it Isk, which in their language would soon become Isca. The Scotch Gaelic word for water is very similar to the British, being *uisge*, pronounced *wiske*, other rivers also derive their names from the above British and Gaelic words, as the Esk in Forfarshire, and the Usk in Monmouthshire. It will appear from the above remarks that whisky, which has so many admirers, originally means water, and though the name whiskey is alone retained, yet the true name of the liquor is *uisge beatha*, which means water of life, answering to *aqua vitæ*, *eau-de-vie*, and *usquebaugh*."

It will be noticed that Mr. Gidley gives whisky both with and without an *e*. Dr. Brewer gives the Gaelic as *ooshk-á-pai* (water of health) and usquebaugh, Irish *uisge-á-bagh* (water of life). I agree with MR. J. B. FLEMING that, in the olden times, in Scotland, "knee-deep in claret," as spoken of in 'The Whistle,' was rather more than a figure of speech; but the modern Scot does not take unkindly to the comparative innovation of "Scotch cold."

ANDREW HOPE.

Exeter.

Mr. J. A. Nettleton, who writes the article on "Whisky" in 'Chambers's Encyclopædia' (1892), refers his readers for the history of the subject to Morewood's 'Inventions and Customs in the Use of Inebriating Liquors' (1824), and Scarisbrick's 'Spirit Manual' (1891). Our forefathers in the seventeenth century seem to have been in the habit of making what they called whisky, or I should rather say usquebaugh, for themselves, as I find several curious recipes for it in Mr. Weddell's 'Arcana Fairfaxiana,' one of which will perhaps be acceptable here :—

> "To make Uskabaugh.—Take a gallon of White Aqua-Composita [a spirit distilled from strong ale in which sundry herbs and spices have been steeped] and put it in a vessell. Then take a pound of musk-comfetts; an ounce of Cynamon, 3 sticks of Lycoris, and an ounce of fine sugar. Bruise all theise and putt them to ye Aqua-vitæ and let them remain there 12 Daies and stirre them well every day, and then poure forth ye syrup as clean as you may, and this is ye perfect Uskabaugh."

C. C. B.

See article "Whisky" in 'Chambers's Encyclopædia.' The spelling "whiskey" is not recognized in Scotland as the correct form for the national beverage. Irish distillers have the monopoly of that orthography; and it is left to Southrons, like Thackeray, to talk of "whiskeyfied gentlemen" ('Virginians,' chap. xxxviii.). On the other hand, there is a one-horse chaise denominated "a whiskey," as in 'Childe Harold,' i. 69 :—

> Thy coach of hackney, whiskey, one-horse chair,
> And humblest gig through sundry suburbs whirl.

THOMAS BAYNE.

Helensburgh, N.B.

SIR GEORGE CHALMERS (8th S. vii. 48, 93).—MR. FERRIER is probably aware that this artist is not generally included among the foremost Scottish portrait-painters. At this moment, however, as it happens, he has an opportunity of inspecting an admirable work of Sir George's, in the Exhibition of Scottish Portraiture opened last month in the Grafton Gallery. This is a portrait of William St.

Clair of Roslin, president of the Scottish Archers, 1768–1778, which fully holds its own among the Raeburns, Ramsays, and other "lions" of the collection. The portrait is unsigned, and has been puzzling the critics, some of whom have attributed it to Allan Ramsay. A correspondent of the *Scotsman*, however, has proved, by an excerpt from the records of the Honourable Company of Golfers, that it is undoubtedly from Chalmers's brush.

OSWALD, O.S.B.

Fort Augustus, N.B.

"ORISONS," THE USE OF THE WORD (8th S. vi. 428, 495).—Your correspondent MR. F. ADAMS thinks it was not unlikely that it was Milton's employment of this word in 'Paradise Lost'—

> Lowly they bowed, adoring, and began
> Their orisons, each morning duly paid,—

which led the late Dr. Kennedy into his error. But Milton is not the only poet who uses "orisons" in the sense of morning prayers. *Cf.* Harte:—

> The midnight clock attests my fervent pray'rs,
> The *rising sun* my orisons declares.

CHAS. JAS. FERET.

"HUTESIUM": "THE HUE AND CRY" (8th S. vi. 444).—This is not an easy question to fix finally. *Uthesium* seems to be exactly the same word as *hutesium*, with *h* in the third position instead of the first. Both are very ancient words. *Uthesium* is the prettier word, and looks more like Latin; it is, therefore, likely to be the later coinage. *Uthes* is not in Bosworth's 'Dictionary,' but it is a very neat suggestion none the less, only it looks as if it belonged to a scholar's inventive arm-chair much more than to the ruffling world and highway. A king's *command to be out* does not seem likely to have formed itself into a word, though strange things happen. One thing is plain from the law citations given, *sine uthesio* is equivalent to *sine clamore*, and that sense much better fits "hue and cry" and the old common-law process, "with horn and with voice," especially if we can find some word that is intimately connected with horn and noise.

The French *huer* means to shout at a battue of wolves, where they howled something like the wolves themselves. *Hurler* is to cry like a wolf, and its *hu* bears this meaning. *Huer* means also by a noise of cries to frighten fish into a net. Diez suggests *hwa* and *hwchw—cwccw* is a cuckoo, a bird that toots or hoots two notes—in Welsh to have affinity; they both mean a halloo. But *huchet* is a huntsman's horn, heard at prodigious distances. *Huet* is a noisy word, that means howling, hallooing, hunting, and horning. *Huée*, too, is a howling against the wolves. It is also the hunting shout when the wild boar falls, the horn blowing *a mort*. *Forhy*, Borel says, is the *cry des chasseurs avec le cor*, a hunting cry analagous to that of "so-ho." It means outcry, *fors* or *hors* and *hy*. Johnson quotes Carew's 'Survey of Cornwall' to show that *huer* is a man placed on a cliff-side to shout to those below the course taken by the pilchard.

Hoot is to make the noise of an owl, *huette* or *chouette*; as *howl* is owl aspirated, *ululare*. *Hoots*, or *hootes*, plural, requires only the addition of *ium* as a common ending to make *hutesium*, and we get the very word wanted in Borel, *huz=crieris*. If we write it hu-*tes* we have only added a euphonic *e*. To *hoot* brings us to *toot*, and the tooting horn of the old mail coach, and so to the *hootes* and *huz* above arrived at. To *toot* is to *hoot* through the long horn; to *tout* is only another spelling of the same word, meaning to advertise by blowing a horn. In "hue and cry" it is further cut down still, but it brings us back all the same to the common-law and vivid description of a hasty pursuit "with horn and voice." It is not often that the law is so picturesque and verisemblable.

C. A. WARD.

Chingford Hatch, E.

May I respectfully ask MR. MAYHEW what are his grounds for regarding it as a fact that *uthesium* is "an earlier form of the word"? He certainly cannot have based this opinion on the passage which he quotes from the so-called "Laws of William I.," for he is, of course, well aware that that passage is absent from both the earlier versions of those laws, and occurs only in the latest, of which the MSS. date from the fourteenth century, and which the best authorities believe to have been drawn up in the time of Edward I. I would also beg leave to ask, in connexion with this word *hutesium*, or *uthesium*, a question which is not one of philology, but of fact: What is the earliest instance of its use, in any spelling, of which the date is definitely known? K. N.

CHURCH CHOIRS (8th S. vii. 127).—If the question includes foreign churches, the answer must be that there are many where instrumental music is, and always has been, employed. For example, at Rheims Cathedral, where the stringed instruments are led by a conductor. D.

At the Church of St. Augustine, South Hackney, a cornet, a euphonium, and a clarionet are regularly used in the choir at the high celebration on Sundays, while on the greater festivals they are played in the procession after Morning Prayer and at Evensong. The performers wear cassocks and surplices similar to those worn by the vocalist members of the choir.

G. YARROW BALDOCK, Major.

MRS. W. M. THACKERAY (8th S. v. 225, 336).—A few weeks ago, when taking a walk from Leigh to Hadleigh, along the high road, I found myself passing by the gates of Leigh Cemetery

and I bethought me to turn aside for a few moments in order to visit the grave of Mrs. Thackeray. The cemetery is by no means full, and so I easily found the spot where she is laid to rest. The grave is only a few paces from the entrance gates, on the left-hand side of the centre road, and consists of two portions of ground labelled E 34 and E 35. A memorial cross marks the spot, and stands on two receding blocks. The whole of the design is constructed of white marble, and on the upper block, from which the shaft of the cross springs, is carved the following inscription :—

To the dear memory of
Isabella Gethen Thackeray
Born 1818, married 1836 to
William Makepeace Thackeray.
She died at Leigh Jan. 11, 1894, aged 76.

At the back of the cross are the words "Dominus Illuminato," and in the centre the letters "IHS."

From this inscription it appears that both Mr. Leslie Stephen and Anthony Trollope are wrong in giving the date of marriage as 1837 ; and if further proof were necessary, reference to pp. 107-8 of Merivale and Marziala's 'Thackeray,' in the "Great Writers" series, will disclose a copy of the entry in the Register Book of Marriages in the House of the British Ambassador in Paris, wherein the exact date is given as the "twentieth day of August in the year one thousand eight hundred and thirty-six." JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

GAINSBOROUGH'S LETTERS (8th S. vii. 108).—Let me echo LOSTWITHIEL'S hope that these documents may be forthcoming and printed. As to "Mr. Buttall, near Newport Market," the Catalogue of the Grosvenor Gallery Exhibition, 1885, which consisted of works by, or attributed to Gainsborough, contained the following :—

"62. Master Jonathan Buttall, 'The Blue Boy' [*i. e.*, the famous picture lent for that occasion by the Duke of Westminster]. Master Jonathan Buttall was the son of Mr. Jonathan Buttall, an ironmonger in an extensive way of business, living at 31, Greek Street (at the corner of King Street), Soho, between 1728 (if not before) and 1768, when he died. According to the 'Book for a Rainy Day,' p. 302, he was 'an immensely rich man.' The younger Buttall continued in the business of his father until 1796, when his effects were sold by Sharpe & Coxe, the well-known auctioneers. These effects included premises in Soho and the City, a share in Drury Lane Theatre, many drawings by Gainsborough, and pictures by the same hand and others, wine, and musical instruments. It has been asserted that a 'Blue Boy' (for there can hardly be a doubt that more than one version of the work exists) was sold on this occasion."

Probably the Prince Regent had one version of the 'Blue Boy,' while Jonathan Buttall had another version of his own portrait. LOSTWITHIEL will find in the Grosvenor Catalogue, *loc. cit.*, many notes as to these pictures which need not be repeated here. Since compiling that catalogue a correspondent sent me a cutting from the *Wrexham Advertiser*, Feb. 14, 1885, stating that one James Buttall, of a Wrexham family, became an ironmonger in the Strand (? Soho), and made a fortune, retired to Wrexham, bought land, and lived in Grove House there. Jonathan Buttall was his heir, and probably his son. The *Advertiser* further states that Mr. E. Rowland possesses a tradesman's halfpenny token, dated 1664, which was issued by George Buttall, ironmonger, Wrexham, and that the family name of Buttall disappeared from the rate-books of the town about 1800. As to the 'Blue Boy,' LOSTWITHIEL will do well to refer to 'N. & Q.,' 4th S. iii. iv. v. vi. vii. viii. ix. xi. and xii., as well as to the *Athenæum*, 1885 ; E. Edwards's 'Anecdotes,' 1808, 140 ; Fulcher's 'Gainsborough,' 1858, 113 and 202 ; Cunningham's 'Lives of the Painters,' &c., 1830, i. 353 ; Mrs. Jameson's 'Companion to the Private Galleries,' &c., iii. 276 ; the Catalogues of the British Institution, 1814 and 1834 ; of the Manchester Art Treasures, 1857 ; of the International Exhibition, 1862 ; and of the Royal Academy Winter Exhibition, 1870. F. G. S.

"PLAYING THE WAG"=PLAYING THE TRUANT (8th S. vii. 7).—I shall be glad if any one replying to MR. HALE'S query can also tell us the origin of the term "Charley-wag," in the old rhyme—so hateful to my boyish ears,—

Charley-wag, Charley-wag,
Ate the pudding, and swallowed the bag,
And left the strings for his mammy to nag.

C. C. B.

Another popular term is "playing the hop," or "hopping it." FRANCIS P. MARCHANT.

Brixton Hill, S.W.

"UP TO THE SCRATCH" (8th S. vi. 426 ; vii. 34).—I could not help smiling at the idea started of this phrase meaning a witch scratching, and thought that perhaps its form might be from the popular, and once commonly received, opinion of a witch taking the form of a cat, Grimalkin usually supposed to be her familiar.

It is really, however, an old pugilistic metaphor, common enough in the days of the prize ring, especially when it was much patronized and fashionable in the days of the Regency. In another sense, taken from the turf, a man at Oxford, some forty years ago, who withdrew his name from the examination lists was said "to scratch," and we used to speak of "scratch fours" and "scratch dinners," meaning good, bad, and indifferent forming the party or crew.

This reminds me of a little anecdote. Some little time since, mentioning to a clerical friend in this neighbourhood, where we are not by any means literary people, my having met in Lincolnshire the late Hon. John Dymoke, of Scrivelsby Court, the Champion of England, he imagined

that his office was to fight with his fists in a roped ring, *à la* Sayers and Heenan some thirty-five years ago. My breath was almost taken away at the supposition of the descendant of the Marmions, with some twenty quarterings of great families, being imagined to be a prize-fighter.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The following quotation is from 'The Universal Songster,' 1825-8, vol. ii. p. 130, 'Comical Lunnun':—

She rose up, and squaring, with great deal of grace,
Said she was *up to scratch*, and she would paint my face.
I thought 't best to run, and now Lunnun I 'll quit,
For I 've learnt quite enough of its manners and wit.

F. C. BIRKBECK TERRY.

SHAKSPEARE AND THE STANLEY EPITAPH (8th S. vi. 379, 466; vii. 58).—There may not at present be any more positive authority for the belief that Shakspere was a member of the company of players attached to the family of Ferdinando Stanley, Lord Strange 155(6)-94 (Earl Derby, 1592), than the chain of title given in the 1600 4to. of 'Titus Andronicus.' If the succession of ownership may be timed by the mention of patrons, that very popular "Romaine Tragedie" was first "plaid by the Right Honorable the Earle of Darbie" his servants. I take the statement of the text in preference to that of the title-page. Thus the poet-actor's earliest and, in its time, most successful work is evidence of his connexion with the Stanley family. Of course, all fanciful or petulant objections to Shakspere's authorship of the play are overruled by the review of its text and the history of its contemporary and antecedent drama.

JNO. MALONE.

"CHOSEN PEOPLE" (8th S. vii. 106).—The extract from the *Daily Graphic* is a variant (and a poor one) of the story current for many years in this neighbourhood, given in *Gloucestershire Notes and Queries*, vol. ii. p. 222, and reproduced in 'County Folk-lore, Gloucestershire,' issued by the Folk-Lore Society in 1892. It is said to have given occasion to the separation of Hucclecote from the parish of Churchdown, and its erection into a separate parish.

E. SIDNEY HARTLAND.

Highgarth, Gloucester.

NEY (8th S. vii. 128).—Ney was shot by the French, and, of course, there was no such thing as "a mixed regiment." D.

"A MUTUAL FRIEND" (8th S. v. 326, 450, 492; vi. 77, 514; vii. 13).—A reply at the penultimate reference under the foregoing heading proves to be on the subject of "mutual admiration." Mr. Swinburne is quoted as writing of "mutual admiration" as "a phrase so contemptible and detestable to backbiters and dunces," and then is described as not caring whether or no a thing is "logically indefensible" so long as he likes it. "Logically indefensible" is the epithet applied by PRECENTOR VENABLES to the phrase "a mutual friend" at vi. 77. The inference, therefore, is that the phrase "mutual admiration" stands on the same footing as "a mutual friend" as to logical indefensibility, and that Mr. Swinburne champions it notwithstanding.

"Mutual admiration" as a phrase needs no defence at the strong hands of Mr. Swinburne. It would be difficult for him to find a dunce—to say nothing of a backbiter—to object to the expression of mutual affections of any kind, such expression being natural and in use by the best Latin authors and those who have followed them. At the same time a man is not called a dunce, or even a backbiter, for objecting to the extension of the use of the epithet from friendship to friends, and its substitution for the word "common" in the phrase which Dickens made familiar, notwithstanding that Thackeray also used it in humorous prose and Jane Austen and Walter Scott in all seriousness.

It is not the phrase, but the application of the phrase, of which Mr. Swinburne undertakes the defence. It is the thing itself that in his view backbiters and dunces contemn and detest. Some might be inclined to add that these are not always alone. Till log-rolling is unknown in literary and artistic circles, mutual admiration will be liable to discredit. Even at Oxford, if the nineteenth century is above suspicion, let us look back to the seventeenth, and see the long list of commendatory verses prefixed to the writings of some author now forgotten, penned by the members of some mutual admiration society of those days. Their best excuse is to be found in what Mr. Swinburne, in another part of the essay referred to, calls "Oxonolatry." But the hearty regard of Jowett and Browning for one another is pleasant to read of, and their feeling of mutual admiration needs no more defence than its grammar.

KILLIGREW.

AS MR. HOOPER seems to have some doubt about the correctness of the use of the epithet in "mutual admiration," may I be permitted to refer him to 'Our Mutual Friend' (7th S. vi. 396), where I have endeavoured to explain that "mutual" can be used with reference to things, but not persons? F. C. BIRKBECK TERRY.

Much ado about nothing is the decision forced upon me by this remarkable discussion. Nay, more, a wondrous pother over something. The expression is squarely correct; and this notwithstanding all that has been so astonishingly written against it. *Mutual* means (from its root-word *mutuus*) borrowed, reciprocal, interchange-

able. A is a friend of B and C, and therefore stands in a relationship of loan and reciprocity to each. The case is, of course, convertible. C and A can have B for a mutual friend, just as A and B can have C for theirs. This sums up the whole matter. Let it henceforth be relegated to the limbo of indiscussible topics. J. B. S.

Manchester.

Compare Byron's use of the word :—

Who could guess
If ever more should meet those mutual eyes
Since upon night so sweet such awful morn could rise?
'Childe Harold.'

G. L.

The King's Evil (8th S. vi. 345, 491; vii. 53).—The authority for the statement that Clovis was the first monarch that touched for scrofula is the 'De Mirabili Strumas Sanando' of Laurentius, physician to Henry IV. of France. The statement has been questioned by English writers on the subject, some of whom have maintained that no foreign sovereign but such as were allied to the royal family of England ever possessed this gift, which was originally bestowed upon our Edward the Confessor. Queen Anne was the last of our reigning sovereigns to exercise the gift, but the Stuart pretenders claimed it, and Charles Edward is said to have healed a child by touch at Holyrood in 1746. See 'Chambers's Encyclopædia,' 'The Book of Days,' and Cassell's 'Family Physician,' under "Scrofula." Aubrey, in his 'Miscellanies,' has some curious instances of healing by touch under "Miranda." He suggests that cures by the royal touch may have been due to the prayers said at the ceremony, but records cures by the touch of a seventh son at which no prayers appear to have been said.

C. C. B.

The Ancient Irish Church (8th S. vi. 508).—Amongst the works by Roman Catholic writers dealing with this interesting subject are: 'Did the Early Church in Ireland acknowledge the Pope's Supremacy? Answered in a Letter to Lord John Manners,' by the Rev. Daniel Rock, D.D. (London, 1844); 'The Ancient Irish Church: Was it Catholic or Protestant?' by the Rev. James Gaffney (Dublin); 'The Church of St. Patrick,' by the Rev. W. J. Waterworth, S.J. (London); and 'Lectures on Church and Country,' by the Rev. R. B. O'Brien, D.D. (Cork), all three of which were published about the same time as the still more important "Essays," by Bishop (now Cardinal) Moran, 'On the Origin, Doctrine, and Discipline of the Early Irish Church' (Dublin, 1864), written in reply to Todd's 'St. Patrick.' There have been no Roman Catholic rejoinders, I believe, to the later writers on the Church of Ireland side, such as the Rev. Prof. Stokes, Canon Healy, and the Rev. T. Olden, whose 'Church of Ireland' is a very able and ingenious work, besides which this industrious writer has very cleverly annexed all the old Irish saints in the 'Dictionary of National Biography.' Even Canon Bellesheim's German 'History of the Catholic Church in Ireland,' which, of course, touches on this subject, has found no Irish Dom Hunter Blair. The 'Life of St. Patrick' and kindred books, by the Rev. W. B. Morris, of the Oratory, London (Burns & Oates), have some slight bearing on this point; and so, too, have the four or five volumes on the Irish State Church by the late Dr. Maziere Brady, published by Longman in the sixties. It may be worth noting that such lay writers as Dr. W. Stokes (see his 'Life of Petrie'), Godkin ('The Churches of Ireland'), and Prof. Richey ('Short History of the Irish People') were not exactly believers of the Todd-King-Olden school. Quite recently a neighbour of Mr. Olden, the Rev. Canon Courtenay Moore, Rector of Mitchelstown, has published a pamphlet 'St. Patrick's Liturgy' (Dublin, Charles & Son), which candidly concedes the Roman Catholicism of the early Irish Church, although still maintaining that it was independent of Rome.

J. Coleman, M.R.S.A.I.

Southampton.

The best book that I know of for Inquirer's purpose is 'Geschichte der altirischen Kirche, und ihrer Verbindung mit Rom,' by Carl Greith, Bishop of St. Gall. I may mention also Canon Bellesheim's recently published 'History of the Catholic Church in Ireland'; O'Neill Daunt's 'Catechism of the History of Ireland'; Maziere Brady's 'Irish Reformation'; Lanigan's 'Ecclesiastical History of Ireland'; Brenan's 'Ecclesiastical History of Ireland'; O'Kelly's 'History of Ireland, Ancient and Modern.' Oswald, O.S.B.

Fort Augustus, N.B.

The following might be of service: "Healy, the Most Rev. John, D.D., &c., Insula Sanctorum et Doctorum. Dublin, 1890"; second ed., 1893 or 1894; "Cusack, Miss M. F., Life of St. Patrick, including a translation of the Tripartite Life. London, 1871." The former is the work of a scholar, and is written in an impartial spirit.

J. T. F.

Winterton, Doncaster.

Letter Brands (8th S. vii. 7, 127).—The following extracts from the churchwardens' accounts of this parish will supply at least a partial answer to the query of your correspondent Mr. Davis:—

1711. For Red Cloath and cutting tow Letters, 1s. 6d.
1716. Pd. Edward Rogers for cuting letters and serving them on the poor, 1s.
1727. Recd. between 8 and 9 yds of Cloth.
1727. Coulering ye Cloth which was with the Dyer, &c., 7s. 10½d.
1728. For Badges for ye poor people, 1s.

1728. When we met to put ye Badges on ye poor people, 1s.
1728. To John Yale for making ye badges and setting them on, 2s. 6d.
1749. Pd. for drawing the Waittings for the poor, 10s. 6d.
1784. Pd. Taylor Dey for Badges for Poor, 7s. 6d.

GILBERT H. F. VANE.

High Ercall Vicarage, Wellington, Salop.

The 'N. E. D.,' under "F," gives quotations as under :—

"1551. Act 5 & 6 Edw. VI. c. 4—To be burned in the cheek with a hot iron, having the letter F, whereby they may be known for fraymakers and fighters."

"1809. Tomlin's 'Law Dict.' F is a letter wherewith felons are branded and marked with a hot iron on their being admitted to the benefit of clergy."

ROBERT HUDSON.

Lapworth.

The nearest approach to this that I know of in the North of England were the letters A P, for Allendale Parish, cut out of red cloth, a badge worn on the left sleeve by paupers about the middle of last century in Allendale, Northumberland. Specimens of these letters were exhibited at a meeting of the Society of Antiquaries of Newcastle on October 26, 1892. R. B.

By 8 & 9 Will. III. c. 30, sect. 2, those in receipt of relief were to wear a badge with a large P, either in red or blue cloth, with also the initial of the parish, on the shoulder, under certain penalties, and without this there was to be no relief. The provision was repealed by 50 Geo. III. c. 52. This is as much in respect of the subject as is sufficient for a concise answer to the query.

ED. MARSHALL.

SETHIN LEAF (8th S. vii. 49).—If MR. HOOPER will refer to 'N. & Q.,' 6th S. i. 233, 463, he will find two communications on "Sethin Planks," wherein I think it is conclusively shown that sethin, or what is called in the Bible shittim wood (Exodus x. 10, 13, 23) is not unlike the white thorn—the wild cypress or cedar.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MATTHEW ARNOLD'S 'CROMWELL' (8th S. vi. 448).—This is included in the "Oxford Prize Poems.....Printed for J. H. Parker, J. Vincent, and H. Slatter, MDCCCXLVI." There is inserted in my copy of this edition (with plates) a list of "Books published by J. Vincent, Oxford," among which I see "Oxford English Prize Poems..... complete to 1839.....Eighth Edition." Another copy, however, in my possession, printed for the same firms, and dated MDCCCXXXIV., purports to be "the eighth edition."

In reference to MR. E. WALFORD'S most interesting personal reminiscences as to the reason why Arnold's poem was not publicly recited, perhaps I may be allowed to quote the following from Bishop Alexander's lecture on Matthew Arnold's poetry, delivered in the Museum of Industry, Stephen's Green, Dublin, in 1866, and subsequently included in "Specimens, Poetical and Critical. By the Very Rev. William Alexander, M.A., of Brasenose College, Oxford, Dean of Emly. Printed for Private Circulation only. 1867":—

"Though Mr. Matthew Arnold may still be called almost a young man, my first acquaintance with his poetry is nearly a quarter of a century old. Some of us must have been present at an Oxford Commemoration. .....At the Commemoration of 1843, the rostrum on the English side, which had been graced on previous occasions by such men as Dean Milman, Heber, the late Earl of Carlisle, and Mr. Ruskin, was filled by a scholar of Balliol, Matthew Arnold, son of Dr. Arnold, Head Master of Rugby School. Report spoke highly of the performance, an English poem on the subject of one whose memory was then hateful in Oxford—'Nous avons changé tout cela'—Oliver Cromwell. As far as the recitation was concerned, the company was doomed to disappointment. Upon these festal occasions the young men in the galleries of the Sheldonian Theatre amuse themselves with applauding and hissing the object of their favour or dislike. High above every sound are usually salvos of cheers for the ladies. These cheers were drowned by an explosion of wrath against an unpopular proctor, so savage, and so obstinate, that the proceedings of the day were summarily closed by the retreat of the Vice-Chancellor. The Newdigate Prize Poem was, however, printed. You will allow me to quote its opening lines, which are now, I think, a literary curiosity. They will no doubt remind some of us of one of Wordsworth's noblest sonnets on the two voices of the mountain and of the sea [which Arnold, by the way, expressly refers to in a foot-note]. But they form a singular contrast to the Oxford Prize Poems of the time, which were almost invariably either Heber and water or Pope and water, beginning with a sunset, or an invocation, and ending, *de rigueur*, with the Millennium and the conversion of the Jews."

There is a foot-note to the bishop's acute but somewhat unsympathetic criticism, referring to a book that is not so well known as it deserves to be:—

"I am happy to have the opportunity of referring to two essays upon Mr. Arnold's poetry, by the late Mr. William Caldwell Roscoe, in the second of two volumes of 'Poems and Essays,' edited, with an exquisitely touching memoir, by Mr. R. H. Hutton."

J. P. OWEN.

48, Comeragh Road, West Kensington.

ACHILLES AND THE TORTOISE (8th S. vi. 462).—I am surprised to hear either that "a number of able heads" have been "deceived for a long stretch of years" by this catch or that MR. C. A. WARD should think that he has explained anything that was not perfectly understood before. Surely everybody knows that the sum of any finite number of fractions of the series $\frac{1}{a}, \frac{1}{a^2}, \frac{1}{a^3}$, is less than 1, and that Achilles is merely a pleasant example of this. Coleridge was perfectly right. Apply the same process to time

as to space, and we shall find both Achilles and the tortoise accomplishing an infinitely small distance in an infinitely short time, getting, in fact, nowhere in no time. The paradox has no more to do with space than with time, or with any other phenomenon; it belongs to the nature of fractions. Mr. Ward's triumphant solution is attained by merely neglecting the condition, viz., that Achilles's next step shall be equal to the tortoise's last; and in his desire to assure us that motion is, after all, not impossible, he has missed the point. Let me suggest to him a less subtle case. I have an apple to divide among some children. I decide to give half to the eldest, half the remainder to the next in age, half the remainder to the next, and so on. How many children shall I want in order to finish the apple? R. F. Cholmeley.

There is no connexion with divisibility of anything. Extend the time to two minutes, and as Achilles has then made forty steps and the tortoise but two, he is eighteen in advance of the tortoise. Therefore they have passed one another at some period between one minute and two. That is a sufficient answer, without determining the exact time, which is at twenty nineteenths of a minute from starting, as the tortoise has then travelled twenty nineteenths and Achilles four hundred nineteenths of one time unit. E. L. G.

The Festival of St. Declan (8th S. vii. 24, 112).—The celebration of the festival, or, as it is better known, "the Patern" of St. Declan, at Ardmore is not a thing of the past, and in connexion with what has been said it may be interesting to have shortly stated the proceedings at the present time.

On July 24 (not December), the holy day of St. Declan, and on the Sundays immediately preceding and following it, the country people flock into the village, which presents the appearance of a fair, with booths, &c. The old ceremony of passing under St. Declan's stone is performed by very few, and those invariably strangers to the place; only hats and coats or cloaks are removed, and there is little discomfort or trouble about the process, which is gone through without any such observances as described in Mr. Hardy's pamphlet.

The ruined church and holy well of St. Declan, half way between the village and Ardmore Head, are visited by numbers, who perform devotions usual to such occasions, not omitting a draught of water from the well with a small douceur to the blind woman who acts as custodian.

Formerly the cell near the old cathedral and round tower, said to be the tomb of St. Declan, was visited by great numbers, who took away with them portions of clay from the interior, which was much hollowed in consequence.

The observances are not entirely approved, I believe, by the clergy, as all such crowded festivities lead more or less to drinking, &c., and going under St. Declan's stone is distinctly discouraged.

The writer's reminiscences of Ardmore go back year by year to 1844, within a few years of the date of the pamphlet from which Mr. Henderson quoted, when the observance of the "Patern" was almost exactly as described above; so he has no hesitation in saying that Mr. Hardy gave a greatly exaggerated picture of what occurred.

St. Declan founded the see of Ardmore in the fifth century, and about the latter end of the twelfth century the bishopric was incorporated with that of Lismore. C. E.

Eaton Family (8th S. vi. 422; vii. 114).—Dr. Basire, by his will, dated "Durham, 14 Sept., 1676," left a portrait of Bishop Morton, whose chaplain he had been, to his daughter Mary Basire, wife of Jeremy Nelson, Prebendary of the Church of Carlisle. (Cf. W. N. Darnell's 'Life of Isaac Basire.') An engraved portrait of Morton is prefixed to Dean Barwick's 'Life' of the bishop. According to the 'Dict. of Nat. Biography,' Theophilus Eaton's second wife was Ann, daughter of Dr. Thomas Morton, Bishop of Chester and Durham (xvi. 341); though in another place the same authority informs us that Morton "died unmarried, having early in life resolved to die a single man" (xxxix. p. 163). L. L. K.

Curious if True (8th S. vii. 46).—Mr. Hawker, in his 'Echoes from Old Cornwall,' narrates a similar "evil legend of the West." 'A Legend of the Hive' tells how an ancient woman reserved a part of the blessed bread, and laid it by her hive, to increase her store, and how the bees, to rebuke her irreverence, raised a shrine round it, showing:

> How holier hearts than his may beat
> Beneath the bold blasphemer's feet.

Joseph H. Parry.

Harewood.

Samuel Beazley, Architect (8th S. vi. 204).—Beazley seems to have been one of those rare and enviable personalities whose value is not to be measured by the treatment accorded them by biographical dictionaries. Planché was indebted to him for his introduction to the green room of Drury Lane Theatre, and I feel as sure of the indulgence of the Editor as I do of the sympathy of the readers of 'N. & Q.' if I transcribe the following passages from the valuable, but unindexed, 'Recollections' of Somerset Herald:—

"Dear, good-tempered, clever, generous, eccentric Sam Beazley! He died in Tonbridge Castle, where he resided for the few last years of his life, having a professional appointment in connexion with the South-Eastern Railway. Many years before, he wrote his own epitaph:—

> Here lies Samuel Beazley,
> Who lived hard and died easily.

Alas! the latter declaration was not prophetic. He

suffered considerably a short time before his decease, and his usual spirit occasionally forsaking him, he one day wrote so melancholy a letter, that the friend to whom it was addressed observed in his reply, that it was 'like the first chapter of Jeremiah.' 'You are mistaken, my dear fellow, it is the last chapter of Samuel.'

"Beazley never had five shillings for himself, but he could always find five pounds for a friend. Returning with him, in his carriage, from a Greenwich dinner, I casually alluded to the comfort of being independent of public conveyances. 'Yes,' he said; 'but I'm rather a remarkable man. I have a carriage, and a cabriolet, and three horses, and a coachman and a footman, and a large house, and a cook and three maid-servants, and a mother and sister, and—half-a-crown.'

"It was scarcely an exaggeration, and yet he was never known to be in debt, and left many little legacies to friends, besides providing for his widow and only daughter. He was truly 'a remarkable man.' The work he got through was something astounding. He appeared to take no rest. He built theatres and wrote for them with the same rapidity; had always 'just arrived by the mail' in time to see the fish removed from the table, or was going off by the early coach after the last dance at four in the morning. At dinner, or at ball, was there a lady who appeared neglected, because she was old, ill-favoured, or uninteresting, Beazley was sure to pay her the most respectful and delicate attentions. Not a breath of scandal ever escaped his lips; not an unkind word did I ever hear him utter..... His pleasant sayings would fill a volume. The wit was, perhaps, not particularly pungent, but it was always playful. Building a staircase for Sir Henry Meux, he called it making a new 'Gradus ad Parnassum,' because it was steps for the *muses*. Some very old brandy, pathetically pointed out by George Robins as having been left to him by his father, he proposed should be called, 'spirit of my sainted sire'! and when the question arose of how the title of Hérold's charming opera 'Le Pré aux Cleres' should be rendered in English, he quietly suggested, 'Parson's Green.' Beazley was essentially a gentleman, and it is, therefore, a greater gratification to me to record him as one of the first to take me by the hand in the society to which I had been so suddenly and unexpectedly introduced."—Planché's 'Recollections,' 1872, i. 23.

Such a man deserves to be better known, and it may be hoped that Mr. Hebb will succeed in his researches. Is any portrait of Beazley to be found? W. F. Prideaux.

Jaipur, Rajputana.

"The Bull-Roarer" (8th S. vii. 7, 98).—Two very different implements seem to be referred to in this correspondence. One, the Pacific or South Sea bull-roarer, which is a piece of flat wood (also known to English boys), and the little cylinder with parchment end and horsehair, or resined thread. A correspondent in the United States has replied to me direct with regard to my original query. I forward you his letter, which is very interesting, though his "locust" is not the bull-roarer. I may add that a little tin cylinder, with one end parchment covered, is sold for a penny in the Belfast toy-shops; a small wood beater plays upon the parchment, and is actuated by a toothed wheel, which rotates when the thing is swung in the hand like a watchman's rattle; it is called a Peter-Dick; but the original Peter-Dick was made of a walnut-shell:—

"I noted your query as to the 'bull-rearer,' and thought a reply direct would be satisfactory. In our cities this toy may be bought in the shops, or from street hawkers. I saw one not long ago. It is apparently of French manufacture, and consists of a short cylinder of sheet tin, or thin pasteboard, with a piece of parchment stretched over one end, and through the membrane a double thread runs, secured by a knot. A loop at the other end of the thread is slipped over the extremity of a stick, which is held in the hand, and by which the cylinder aforesaid can be rapidly whirled around. A little resin rubbed on that part of the stick where the loop engages it serves to increase the din. Forty-five years ago such toys were not on the market, and we boys in Philadelphia made them for ourselves. An empty spool from the mother's sewing-basket served as the cylinder, a piece of an old kid glove took the place of the parchment, and a hair plucked from the tail of the nearest horse was more valued than the string. Thus equipped, the small boy went joyously along the street, whirling his locust. That was the name we gave them, because to our ears the noise exactly resembled the song of the seventeen year locust, or cicada. Town boys make them no more, they can be bought so readily. In the rural districts it is probable the art is not lost. Now and then, when the summer is at its height, we hear the living locust's song; but the small boy has all seasons for his toy. It is a distant relative of the horse-fiddle, whereof Hans Breitmann makes mention in 'Weingeist.' I suppose that a drum with one head removed, swung by a cord of sufficient strength, would make a louder noise, although the din from the little ones we used to make was not considered agreeable by our parents.

"John E. Norcross."

W. H. Patterson.

Who murdered Shakspeare again, about 1730? (8th S. vii. 9, 95.)—Is not the reference to Pope, whose edition of Shakespeare was published in 1725? For "Indian King's," read *Indian Kings'*. There is, no doubt, a distant allusion to the four Sachems immortalized in the *Spectator*. D. C.

Jews-Harp=Jaws-Harp (8th S. vii. 88).—The name of this little musical instrument is, so far as it appears to show connexion with the Jewish race, a misnomer; but of this Mr. Ratcliffe is probably already aware. It has no special hold as a musical instrument among the members of this race, and no more deserves to be called a "Jews-harp" than the harp of any other people. The term is merely a corrupted form of the French "Jeu-trompe," literally, a toy trumpet; but the corruption of "jeu" into "Jews" is clearly of a good age. Timbs, in one of his popular works, has it that the instrument is called a "Jews-harp" by Hakluyt. Bacon called it "Jeu-trumpe," while "Jeu trump" is used by Beaumont and Fletcher (*cf.* Timbs's 'Popular Errors'). In Bailey's 'Dictionary' (1733) will be found "*Jews-trump*, an instrument of musick"; the substitution of "harp" for trump is, apparently, a later growth, although, of course, Hakluyt points to an early

use. The etymon "jaws-harp," so called because of its being "played between the jaws," is referred to by Timbs. Altogether, the French origin of the term seems the most favoured; and this leads one to the conclusion that "jaws-harp" is but a "matter-of-fact" name for the instrument, invented by some of the old folks among whom it circulated.

C. P. Hale.

Richardson quotes "Jews-harp" from Hakluyt's 'Voyages,' therefore the word in this form was in use nearly three hundred years ago. Sir Thomas Browne, too, uses it. There is no historical authority for "jaws-harp"; it is a mere guess.

J. Dixon.

This instrument was also known by the name of "Jews-trump." The Editor has furnished reference to a previous communication in 'N. & Q.,' 4th S. ix. 180, but has omitted a much more important reference to information given on the subject by the late Dr. Rimbault in 1st S. i. 277.

Everard Home Coleman.

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Miscellaneous.

NOTES ON BOOKS, &c.

The Complete Works of Geoffrey Chaucer. Edited by the Rev. Walter W. Skeat, Litt.D. Vols. V. and VI. (Oxford, Clarendon Press.)

So far as the announced intention of Prof. Skeat at the outset of his task is concerned, his edition of Chaucer is now in the hands of the public. It is pleasant, however, to hear that an extra volume we were among the first to counsel, containing works hitherto ascribed to Chaucer or included in general editions of his works, will be published as a supplementary volume. The two volumes now given consist of the notes to 'The Canterbury Tales,' which constitute the whole of vol. v., and an introduction, glossary, and indexes comprised in vol. vi. Quite impossible is it to convey an idea of the amount of information, curious, quaint, diversified, felicitous, contained in these concluding volumes. There are a few students, perhaps, who know what a delightful work in its day was Thomas Warton's edition of the minor poems of Milton. Over men of studious tastes it exercised a marvellous fascination, and its notes and parallel passages might be read with unflagging interest and delight. The present edition of Chaucer inspires a kindred gratification. To extract the "substantic marrow" of the professor's criticism is not, as in the case of Warton, to

> Revel in delights
> Beyond the bliss of dreams.

None the less, the task is pleasant as well as profitable. The student alone will be able, with the companion volume open before him, to "worry" through the whole from beginning to end. With no leisure for so conscientious a labour, we have yet turned to the fifth volume a score times, and invariably with great gain. Absolutely astounding is the display of erudition. In points of philological interest the reader is prepared to learn much, and is thankful for the caution that the sun was probably still feminine in English in Chaucer's time, as it still is in German, Dutch, and Icelandic, that Chaucer, identifying it with Phœbus, commonly makes it masculine, and that "Joce," needed as a rhyme to "Croce," is a Breton saint (Latin name Judocus) who died in A.D. 669. In some cases Prof. Skeat cracks the hardest of philological nuts, as when he reveals that Atazir or Atacir, long a crux, is the Spanish spelling of the Arabic "Al-tasir," influence. What, however, is more surprising is the amazing range of reading that is shown, covering, as it appears, almost the entire range of mediæval knowledge. Prof. Skeat had for predecessors Tyrwhitt and Wright, both men of vast scholarship. One is pleased to read the handsome tribute to Tyrwhitt which is paid in the sixth volume, wherein the professor speaks of "the honoured name of Thomas Tyrwhitt, whose diligence, sagacity, and discrimination have never been surpassed by any critic," and to whom full acknowledgment of indebtedness is made. To other and more recent scholars Prof. Skeat owns obligation. These include not only Englishmen—such as Dr. Alexander J. Ellis, Dr. Furnivall, Dr. Sweet, &c.—but Americans—such as Prof. F. J. Child, of Harvard College, Cambridge, Massachusetts—and others, led off by Prof. B. ten Brink. For some German dealings with English subjects Prof. Skeat has no special admiration, and some of the conjectures of Dr. Reinhold Pauli in his edition of the 'Confessio Amantis' of Gower are spoken of with levity. Especially remunerative to the student is the portion of the introduction now supplied in which Prof. Skeat shows at length and illustrates the principles of pronunciation, not until recently fully understood. The glossary is marvellously elaborate, and will, at need, go far to supply the place also of a concordance. Wherever we turn, indeed, we find proofs of the editor's conscientiousness, capacity, and zeal. That the work now so happily completed will be final may not be said. It is possible, perhaps desirable, that the information herein given to the world may in a further edition be otherwise disposed. However this may be, new editions of Chaucer will be founded upon this and help to establish its fame as one of the most monumental editions of an English classic that English scholarship has supplied.

Dictionary of National Biography. Edited by Sidney Lee. Vol. XLI. *Nichols—O'Dugan.* (Smith, Elder & Co.)

No single name of primary importance and but few that can be held to come into the second rank stand out in the latest volume of the 'Dictionary of National Biography.' The latter portion is, indeed, as may be supposed, principally made up of Irishmen. Of Norrises, Norths, Nortons, and Nugents there are many, but the O'Briens, the O'Connells, and the O'Donnells surpass them in number. Daniel O'Connell, the Liberator, is, on the whole, the most interesting figure in the volume, and the life by Mr. Robert Dunlop is the more welcome inasmuch as no full, unprejudiced, and trustworthy biography is in existence. Mr. Dunlop writes judiciously and well. Of O'Connell's early career he gives a vivacious account, stating that when, after being driven in 1793 by the Republicans from the English college of St. Omer, he declared himself almost a Tory at heart, he was nearer the truth, perhaps, than he thought. The difficulties with Peel are treated in a generous spirit, and the final collapse of O'Connell under the attacks of the party of Young Ireland is sympathetically depicted. Two of O'Connell's sons find also a place in the volume, Morgan O'Connell and John O'Connell. Morgan, who died in 1885, was during some years a conspicuous figure in London. We were always under the impression that his name was Morgan John O'Connell. Next, perhaps, in interest to O'Connell is Titus Oates, the perjurer, of whose infamous career Mr. Seccombe gives a luminous account. The editor has comparatively little share in

the volume, his chief contributions consisting of Sir Edward, Sir Henry, and Sir John Norris, and George Frederick Nott. In Nott's edition of Surrey and Wyatt, which to the general reader constitutes his chief claim, Mr. Lee finds throughout a want of literary taste. Nott is also charged with assuming unwarrantably that "nearly all Surrey's poems were addressed to the Lady Geraldine." Of the three Norrises dealt with by Mr. Lee, Sir John, the determined enemy of the Spanish, "One of the most successful and brilliant soldiers of his day," was also, Mr. Lee holds, "incapable as a diplomatist, and prone to dissipate his energy in futile wrangling with colleagues it was his duty to conciliate." The only biographies by Mr. Leslie Stephen we have traced are of John Norris, of Bemerton, divine and poet, and Marianne North, the flower painter. A very sympathetic notice is afforded of Miss North, who is credited with "singular charm of character." In the life of Francis Oates, the naturalist and traveller, by Mr. Boase, one of the most competent of contributors, Oates is said to have been of Meanwoodside, Yorkshire. Should not "near Leeds" have been inserted? We omitted in Mr. Lee's contributions to mention Thomas Norton, poet and lawyer, the associate of Sackville in the production of 'Gorboduc.' Mrs. Norton, the poet, is in charge of Dr. Garnett, who holds that the story of her wrongs contributed greatly to the amelioration of the laws respecting the protection of female earnings. Prof. Laughton finds few naval heroes with whom to deal, but there are a good many artists, of whom Mr. Cust and Mr. Graves take charge. Nollekens and Northcote are among the most important. Among those who supply lives of men of social, or political, or legal prominence are Mr. Courtney, who is responsible, among others, for Sir Nicholas Harris Nicolas, and Robert Nugent, politician and poet; Mr. Russell Barker, who sends William Smith O'Brien; and Mr. Rigg, with Noy, Attorney-General to Charles I. Mr. Tedder deals with the life of Julian Notary and that of John Gough Nichols. Mr. G. A. Aitken writes on John Nichols of the 'Progresses.' Mr. Frederick Norgate deals with his namesake and presumable ancestor, Thomas Stanley Norgate. Nicol, the Scottish poet, and Nicol, the friend of Burns, are in the safe hands of Mr. Thomas Bayne. The Rev. William Hunt deals principally with mediæval times. Poor Capt. Nolan of Balaclava was entrusted to the late H. Manners Chichester. Canon Venables, Mr. Fitzpatrick, Miss Lee, Dr. Norman Moore, and Mr. Walter Rye are also valuable contributors. Miss Lucy Toulmin Smith talks of Dr. Brinsley Nicholson as an occasional contributor to 'N. & Q.' We should rather have described him as a frequent contributor.

Hannele: a Dream Poem. By Gerhart Hauptmann. Translated by William Archer. (Heinemann.)

It is a mistake to class this dramatic poem with the ordinary products or dotations of the Independent Theatre. With these it has little or nothing in common except the sordidness of the setting, and this seems but the ring of darkness which naturally closes round and environs any great light. The story, so Mr. Archer states, has been decried in Germany as sickly piety and in New York as awful blasphemy; it has been derided by M. Francisque Sarcey as sheer puerility, and condemned by M. Zola as on "a comparatively low artistic plane on account of the large part played by mere mechanism in the production of the effect." Not having witnessed a stage performance, we cannot judge as to the manner in which the supernatural effects are capable of arrangement. The story itself appears to us pure, imaginative, touching, exquisite, with nothing more at which to carp than there is in the deaths of children in Dickens or in Mrs. Beecher Stowe. Driven to absolute despair by the cruelty of a drunken stepfather, Hannele, a peasant child—nurtured in beliefs blending together, after a fashion with which the folk-lorist is familiar, superstitions Christian, pagan, it might almost be added universal—has attempted suicide. Saved from drowning, but with the frail life poised for departure, she lies in the poor-house attended by a Sister of Mercy. So lying she is visited by visions. Now it is her father who menaces her with further chastisement; now her mother, long dead, who calls her to herself. She sees angels, who dress her in radiant attire, and bring for her a crystal coffin. She hears celestial harmonies and inhales ravishing odours. She is all but nubile, and the man who has been her hero, her god, blends with her dream. When the bright visions fade she is left a poor ragged corpse, over which bends the Sister of Mercy, while the doctor, for whom there is no more use, prepares for departure. If this is blasphemy we are astray as to the meaning of the word, and all who would bring the promise of a new and better world to lighten the gloom of this are blasphemers. Mr. Archer's translation of the dream seems admirable, and the whole, if psychologically a little daring, is to us reverend, human, beautiful. How it would bear stage interpretation before an English public it is difficult to say. In Germany it has had a conspicuous success. In this country, however, with the views as to art that prevail, an ignorant and blatant minority may easily mar the fortunes of a piece it fails to understand. There are few readers of imagination who will be content with a single perusal.

The International Directory of Second-Hand Booksellers, by James Clegg (Rochdale, Clegg; London, Stock), has added to its title the words "and Bibliophile's Manual." It contains, indeed, much information of interest to book lovers. A large portion is now devoted to public libraries, embracing now the libraries of the civilized world. Lists of booksellers in Australasia, South Africa, South and Central America appear for the first time. There are lists, also, of bibliographical works of reference and learned societies and institutions, an enlarged glossary, and other noteworthy features.

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Cecil Clarke ("Catawaul").—Look in a dictionary —'N. E. D.,' for instance—under "Caterwaul," and you will find it is to make a noise like a cat. Origin, "cat" and "waul."

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Printed by JOHN C. FRANCIS, Athenæum Press, Bream's-buildings, Chancery-lane, E.C.; and Published by the said JOHN C. FRANCIS, at Bream's-buildings, Chancery-lane, E.C.—*Saturday, February 23, 1895.*